


The JAPAN MISSION



The Methodist Episcopal Church



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REV. ROBERT SAMUEL MACLAY, D.D.

THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

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THE REV. ROBERT SAMUEL MACLAY, D.D., holds, among the foremost missionary leaders of the Methodist Episcopal Church, the distinction of being an active agent in the beginnings of our mission work in the three important fields of China, Japan and Korea. With the remarkable record of twenty-five years in the early, formative period of the China Mission, the advocacy and then, for fifteen years, the superintendency of the Japan Mission, and the earliest Protestant missionary exploration of Korea, and oversight of the planting of our mission in the Hermit Nation, he completed his long public career by guiding the interests of the Maclay School of Theology, San Bernardino, California, as dean, from 1888, when he retired from service in Japan, to 1893. He is permitted to see the wide Oriental territory which formed the theater of his labors become the present strategic center of world politics and history, and to know that to him was given a principal part in projecting into it the decisive Christian factor.

Grateful acknowledgment is made of the valuable service rendered by the following persons in the preparation of this booklet:

COUNTRY AND PEOPLE, pages 7-11.

Rev. Rufus B. Peery, Ph.D., Saga, Japan.

SYSTEMS OF NATIVE RELIGION, pages 11-17.

Rev. Sidney L. Gulick, D.D., Matsuyama, Japan.

MODERN CHRISTIAN MISSIONS, pages 17-25.

Rev. Otis Cary, Kyoto, Japan.

THE METHODIST EPISCOPAL MISSION, pages 25-45.

Rev. David S. Spencer, Tokyo, Japan.

OUTSTANDING FACTS, 46-51.

Miss Jennie S. Vail, Tokyo, Japan.

TWENTIETH CENTURY UNION EVANGELISTIC MOVEMENT, pages 51-55.

Rev. Julius Soper, D.D., Tokyo, Japan.

JAPAN'S APPEAL TO THE CHRISTIAN CHURCH, pages 55-59.

Mr. Verling W. Helm, Tokyo, Japan.



FUJIYAMA FROM TAGANOURA

JAPAN MISSION

COUNTRY AND PEOPLE

Japan is a beautiful land. High and rugged mountain ranges, quaintly terraced hills, tranquil lakes deep bays and island-dotted seas give to the landscape a rare attractive ness. Fine old crazy pines, delicate filmy cherry blossoms, stately chrysanthemums, and gorgeous lotus flowers meet the eye everywhere and captivate by their charm.

Natural Beauty of Japan

Few countries have been more highly endowed with natural beauty than has Japan.

The climate is also kind and congenial, being for the most part balmy and mild. Passing through so many degrees of latitude Japan naturally presents a variety of climate. In the extreme north the summers are cool and bracing, and the rigid winters wrap everything in a heavy mantle of snow and ice; but in the southern extremity there is little snow and the winters are mild, while the summers are damp and hot. In general the climate is temperate, differing but little from that of the Gulf States. But the excessive humidity in the atmosphere, and the proportionally small amount of ozone and electricity make it enervating and depressing to the foreigner, especially during the late spring and summer months. The rainfall is heavy, and particularly so at the rainy season in June, when it rains almost constantly for three weeks. The climate is favorable to agricultural pursuits.

Climate

The soil is fertile, yielding fine crops of rice, wheat, barley, oats, beans and other products. A variety of good fruits and vegetables is also produced. Some of the land has been brought to a high state of cultivation, and

Farm Products and Agriculture

two crops are generally raised in a year on the same piece of ground. Japanese fields

are cut up into small plots like our vegetable gardens, and they look very different from the broad cultivated fields of the West. Little rivulets are made to flow around through them and by these they are well irrigated. Although the Japanese are good farmers, their agricultural implements are extremely crude. Plowing is done with one horse and a little wooden plow with an iron tip; and the cultivating is mostly done by hand, with a heavy, awkward hoe. Grain is reaped with the sickle and thrashed by hand. Steam plows, mowers, binders, thrashing machines and other western implements have not yet been dreamed of by Japanese farmers



MISSION DAY SCHOOL, FUKAGAWA, TOKYO

The chief contributions of Japan to the world's markets are tea, silk, rice and camphor. The rice is of fine quality and commands a good price. The silk is inferior to that of

**Exports and
Imports**

Spain, France or Italy or even to that of China, but brings Japan a large income. Good tea is grown here, but it seems to be losing some of its

popularity in the West, because the greedy merchants have been sending abroad a bad quality. The largest and best part of the world's camphor supply is made in Japan. This country also exports cotton cloths, matches and various articles of small merchandise in large quantities to China and Korea. The imports exceed the exports, but this is necessarily so at this stage of the nation's progress.

The material expressions of civilization are to be found everywhere in this land. A tolerably good railway system traverses the country from end to end and from sea to sea ;

	and one can go almost anywhere by train comfortably, cheaply and in reasonable time. The
Public	
Improvements	post and telegraph systems are quite efficient,
and Schools	so that one can send letters and telegrams quickly to every village and town in the empire.

There is also direct telegraphic communication with Europe and America, even from the interior towns. In the large cities manufacturing houses with their tall chimneys are visible on every hand and all kinds of industries are being rapidly developed. One can go nowhere without finding good schoolhouses, with the cute little Japanese children swarming around them like bees. Primary schools are to be seen in every village and hamlet, while the larger towns have academies, and agricultural, industrial, normal and other schools. There are also five government colleges and two good universities. If one leaves out of account moral and religious instruction, the educational system in vogue is an excellent one. There are few private schools except mission schools

Although she commands a large place in the world's attention, Japan is a small country. Her area is only 161,198

	square miles—just about equal to that of California or somewhat larger than Great Britain.
Area of the	
Island Empire	Japan is an island empire, being composed of five large islands and countless small ones.

The Japanese are a cheerful race, fond of bright flowers, gay scenes and light amusements. In general, they are kind and friendly in their attitude toward foreigners and are

a pleasant people to live among. The youth study well at school and readily imbibe all kinds of learning. In the colleges of the West they easily maintain their places by the side of our own students. Japanese men succeed well in the learned professions and scientists and specialists of all kinds are becoming numerous. The people are able to assimilate everything readily because the Japanese mind is naturally open and receptive to new ideas, no matter whence they come. It is generally believed that the Japanese mind is lacking in originality and inventive power, but is strong in ability for imitation and adaptation.

Qualities of the People

The abundant life and energy of these people in comparison with

Their Force, Ambition and Number

other Eastern races is one of the things that impresses the traveler most forcibly. They are up and doing, moving about with alacrity, trying every new thing—in short, they are a

wide-awake, enterprising people. They have an inordinate amount of ambition, not only to do what other men have done, but even to surpass them and set the pace for them.

The Japanese are a vigorous, prolific race and the population of the country is rapidly increasing. The empire numbers (1903) about forty-nine million souls. Physically they are inferior to the races of the West, being smaller and possessed of less power of endurance.

Physically Small But Hardy

But better food and careful bodily training will largely correct this. The well-



JAPANESE SOLDIERS, FORMOSA

drilled and well-fed little Japanese soldier was able to do about as much work in the recent campaign in China as his far more robust Western allies.

SYSTEMS OF NATIVE RELIGION

Japan gives the double impression of being both religious and irreligious. She has 56,334 officially registered Shinto temples, 134,305 Shinto shrines, 71,831 greater Buddhist temples and monasteries, and 36,499 lesser ones. Festivals are frequent and popular.

Evidences of Pilgrims are incredibly numerous; five
General Religious hundred thousand are said to visit Ise,
Spirit and nine hundred thousand Kōmpira

each year. Mendicant pilgrims abound on every famous circuit. Every house has its god or Buddha shelf. Family religion is more visible in Japan than in America or England. Gods are conceived to exist by the myriad and for every conceivable purpose; not only are there gods for farmers, for travelers, for children, for soldiers, and for mothers, but also for robbers, for immoral women, and even for the dramshop.

On the other hand, in conversing with the people on religious matters one is impressed with the widespread ignorance of what their religions teach. This is true even of the priests. The average missionary

Yet Marked Re- knows more of the teachings of the re-
ligious Ignorance ligions of Japan, and can give a more
and Doubt intelligible account of them than the
average Japanese. The educated scoff at

religion, while the uneducated are dominated by it chiefly as a social habit handed down from antiquity.

Broadly speaking Japan has three religions—Shintoism, Buddhism and Confucianism. "Shinto," "The Way," or "The doctrine of the gods," is the aboriginal religion of Japan. This is a combination of nature and ancestor worship, and is of course polytheistic. The gods

Three Main number eight hundred myriads according to the
Religions common statement, the vast majority of them

being, however, unknown beyond the immediate vicinity of their particular temples. Shinto has no idols. Worship is directed to the spirits of nature or to ancestors, who are supposed to be capable of giving direct and material help. It depends not upon creed or conduct but upon worship.

Shinto, being the religion of primitive Japan, was wholly objective and artless. The people felt themselves in direct, constant and cordial relations with the gods, who lived among them, protecting them from danger, providing them with nourish-

A Simple Primitive Faith

ment and assuring them success. Conduct, however, was wholly regulated by custom, apart from creed or doctrine; hence, Shinto had no moral law, and failed to discover sin. It necessarily had no doctrine of salvation, nor any teaching as to a future life of blessedness or of misery, thus having no power to elevate the people. It has no unfulfilled social ideal, no ambition, no missionary motive, no teaching tending to produce personal or social progress. It recognizes no other people, and furnishes no standard for their treatment. Shinto is thus quite inadequate for the new conditions of life upon which the nation has suddenly entered, with its international relations and world-wide intercourse.



SHINTO PRIEST AND SON
Sacred dog, 350 years old.

“The most important religious aspect of Shinto to-day is its deification of the emperor. The strength of modern Shinto as a religion is in its doctrine of the divine descent of

View of the Emperor the imperial house. But here, too, is its weakness; for in proportion as the science of anthropology destroys this belief, Shinto as a religion will be wholly routed."

Buddhism first came over from Korea in 534 A. D., but not until Kobo Daishi, 774-834, introduced the principle that Shinto deities were incarnations of Buddhist objects of worship did the new religion spread widely among the people. By this step Buddhism was adapted to Japan, while Shinto was recognized as a true religion. The two religions thus became fused and for many centuries their distinctions were utterly forgotten.

Buddhism has two types—popular Buddhism and esoteric Buddhism. Popular Buddhism is grossly polytheistic and exceedingly idolatrous. Its deities are natural gods, ancestors and illustrious men, but chiefly personifications of various abstract qualities. Popular Buddhism is amazingly like the more degraded forms of Roman Catholicism, depending upon materialistic interpretations of heaven and hell, resorting to magic and pious frauds, conceiving sin and salvation entirely apart from character, and making use of a gorgeous ritual, the rosary, repetitious prayers and a dead language.

Esoteric or philosophical Buddhism is known to relatively few, and these chiefly priests. Its essence is a Pantheism which denies the real existence of anything except the absolute. The ultimate reality of being is unconscious, unreasoning, unfeeling, will-less. Its chief characteristic is necessary law. The absolute being is called Hotoke; salvation consists in completely losing one's separate identity and becoming one with Hotoke.

Buddhism developed civilization, it is true, by introducing art, architecture, literature and meditation, but, in proportion as it flourished and civilization developed, luxury and pessimism arose, weakening the middle classes and undermining the social sanctions of the state.

Confucianism came early to Japan but had relatively little influence until the seventeenth century. Chinese Confucianism may not deserve to be called a religion. But in

Confucianism
Yielding the
Bushido Faith

the hands of the moral teachers of old Japan and as practiced by the nobler Samurai it became transformed into an ethical religion known as Bushido, the Way of a Warrior. Its central principle was loyalty. Obedience of the infe-

rior to the superior was the key-word. As thus adapted to Japan Confucianism differs from its Chinese aspect in the heroic military spirit that pervades the whole, in exalting loyalty over filial piety and in ascribing to loyalty and filial piety a religious authority. Bushido produced many noble characters whom the nation now delights to honor. But for the severe training received by her ruling classes under the guidance of Bushido Japan could not to-day have taken her place so easily and, on the whole, so successfully among the civilized nations of the earth.

This system built up again the sanctions for family and social life, stating in detail the duties of each class and individual. Bushido restored to the practical life of the nation those choice idealizing spirits whom Buddhism had for centuries been drawing off to the mountains, to Japan's incalculable injury. It sought to establish the practical life of the state and of the family on the firm foundation of character and knowledge. But Bushido had no systematic propaganda, no missionary zeal; it had no worship for the supreme



BUDDHIST PAGODA AND
CHERRY BLOSSOMS, NIKKO

being. It had no church, no priesthood, no organism. It was a system of thought, a philosophy of life, a religious ethic, but not truly nor completely a religion. Hence, its complete collapse on the advent of Occidentalism. An important tenet of Bushido, as of Confucianism, was to let the gods severely alone. It contained no doctrine of salvation for the sorrowing and self-condemned. It was a system of stern political morality and of personal stoicism; it was thus unfitted to reach and uplift the sinning, downcast and helpless masses.

Is Japan now a Shinto, a Confucian, or a Buddhist state? Is any one native religion alone, or are all these religions combined, sufficient for the moral and religious needs of Japan, as she enters on the international period of her life?

Buddhism is clearly out of the race. Philosophic Buddhism, being extreme individualism, has no social ideal or motive; it can teach no social virtue and hold out no incentive to social action. So far as popular Buddhism has social ideals and motives it has acquired them from Shinto and has in this respect abandoned its central principle. So far then as popular Buddhism controls the present social order and the destinies of the people, Japan is a Shinto, not a Buddhist, state.

Confucianism or Bushido is likewise out of the race. It was a thoroughgoing military system; it exalted the military virtues. Manhood as such has no rights. It scorned industrialism and commercialism. Representative government by the people and for the people is utterly alien to its thought. Popular education was inconceivable, unnecessary, and even absurd. "The people are to be ruled, not instructed," was a well-known proverb among the rulers. Bushido necessarily and completely collapsed on the introduction of western thought and methods of government, education, commerce and popular rights. New Japan is clearly not a Confucian state.

With much plausibility may Shinto be urged as the dominant religious factor of New Japan. The unifying

Shinto's Claim Considered political force of the modern era is, as we have already seen, reverence for the emperor as the living descendant of the gods. From this viewpoint Japan is clearly a Shinto state.

But it may be questioned whether this imperial apotheosis is in reality the root principle of the civilization and energy and structural forms of Japan's new social order.

Christianity Inspiring the New Order From the viewpoint of the writer, Christianity, rather than any of the older religions, is giving to Japan her fundamental intellectual, political, moral and religious conceptions and practices. A constitution and representative government,

popular education, a civil code guaranteeing to every man, regardless of his social rank, perfect freedom of belief and thought; the wide abandonment of the hereditary principle, the exaltation of commerce and industry—these are conceptions and practices wholly alien to the old religions. They are, furthermore, universally accepted in New Japan.

We must, then, ask ourselves whence Japan secured these new conceptions and practices. Japan secured them by wholesale adoption of western civilization. And a candid examination of western history shows that

The Root in Christian Views the West has them to-day as a result of nineteen centuries of Christian teaching and experience. They all have their root in the Christian view of God as Father and men as His children and consequently as brethren.

The problem now confronting Japan is whether she can work successfully the institutions of a Christian social order without adopting consciously and whole-heartedly the

Full Acceptance of Christianity Necessary Christian religion with its personal God, its saving, because divine, Christ, and its teaching Church. Christians are stoutly maintaining that Japan's new civilization will make shipwreck unless she becomes thoroughly

Christian. The old religions cannot furnish the ideals needed, nor do they have the moral motive essential to the production of sterling character among the masses. Japan

must therefore become Christian or abandon her new social order. And such is the actual trend of events.

MODERN CHRISTIAN MISSIONS

Fifty years ago it was impossible for missionaries to enter Japan. The very name of Christianity was hated. The wonderful work commenced three centuries before by Xavier had been terminated by bitter persecutions in which myriads of Roman Catholics lost their lives. Stern measures were adopted for ferreting out any who might be secret adherents of the hated religion.

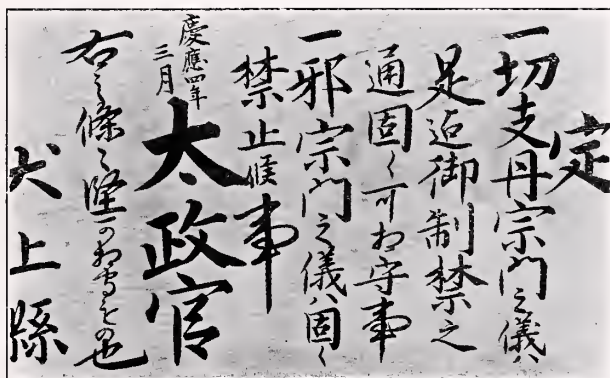
The Period
of Waiting

In every town was posted a notice declaring that the evil sect known as Christianity was strictly prohibited and that rewards would be given to any who gave information against its followers. Householders were required to obtain each year from the Buddhist priests a certificate that no member of the family

Japan

Closed to

Christianity



DECREE AGAINST CHRISTIANITY

The above copy of the decree of the Japanese Government against Christianity was originally written on a wooden board. This is the translation:

ORDER

Hitherto the Christian Religion has been forbidden, and the order must be strictly kept!

The corrupt religion is strictly forbidden!!

Done in the 3d month of the 4th [year] of Kyo (March, 1863).

By order of the Inugami Prefecture.

was a Christian. In many parts of the country the people were made to show by trampling on the cross their hatred of the religion that it represented. Books containing references to Christianity or even to European countries were prohibited. The Japanese were not allowed to visit foreign lands. The only Europeans allowed to trade with Japan were a few Dutch merchants who were willing to submit to humiliating conditions. It is said that sometimes they were even forced to trample on the cross.

Christians of the West longed to enter these closed doors. Roman Catholics prayed that the land whose soil had been stained by the blood of so many martyrs might again resound with praise to Jesus and Mary. Prot-

First estants were interested in what they heard of
Attempt to the Japanese and longed to give them the Gos-
Find Entrance pel. In 1844 a French priest and in 1846 a Protestant missionary took up their residence

in the Loo Choo Islands, which at that time loosely acknowledged their allegiance to Japan. The Protestant was Dr. Beitelheim, a converted Jew. He was surrounded by guards and spies who did their best to keep him from holding any communication with the people. The tracts that he distributed were immediately after gathered up by the officials and returned to him. Notwithstanding these difficulties he baptized three persons. He also prepared a Japanese translation of one of the Gospels, which was afterwards printed. In China, Dr. Gützlaff and Dr. S. Wells Williams prepared other translations by the help of some shipwrecked Japanese sailors. An attempt was made to return these men to their native land, but they were not permitted to land and the ship that brought them was fired upon.

THE PERIOD OF FIRST SEED-SOWING, 1859-1872

In 1853 Commodore Perry with the American expedition reached Japan, and the next year he succeeded in negotiating a treaty. This did not give Americans permis-

Treaties Pre- sion to reside in the country, but it was the
pare the Way opening wedge. A later treaty, arranged by

Townsend Harris, permitted residence in certain cities after July, 1859. This treaty formed the model for those soon after made with England and other countries.

Missionaries at once made use of the new opportunities. The first was the Rev. J. Liggins, of the Protestant Episcopal Church of the United States, who reached the country in May, two months before the time set by the treaty, and

First Mis- who was soon joined by the Rev. C. M. (afterward
sionaries Bishop) Williams.

In October came J. C. Hepburn, M.D., of the American Presbyterian Board; and in November, the Revs. S. R. Brown and G. F. Verbeck and D. B. Simmons, M.D., all of the Reformed (Dutch) Church in America.

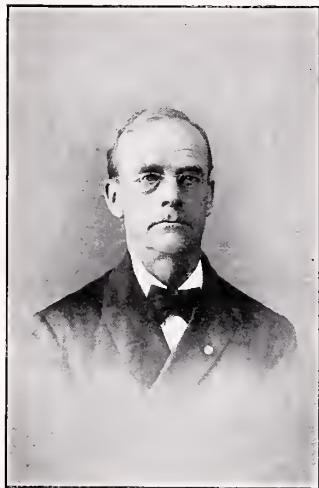
Great difficulties surrounded the opening work.

Remembrance of political trouble that came

Obstacles from the former
and Aids propagation of
Roman Catholi-

cism made the Government fear Christianity. Its profession was still prohibited. Spies watched the movements of the mission-

aries. Persons suspected of being under their influence were liable to be arrested. A difficult language had to be learned before direct instruction could be given. Yet there were some favorable circumstances. Many of the educated classes were eager to learn about western lands and their civilization. Being able to read Chinese books, they bought large numbers of those that had been prepared by missionaries in China, and these contained many references to Chris-



DR. GUIDO F. VERBECK

tian doctrines. Many young men desired instruction in the English language. Of those who were then taught by the missionaries, a few afterwards became Christians; others, and among them some who attained positions of great influence, had their prejudices allayed. After a time some of the missionaries were employed by the Government itself as teachers of English or of science.

In 1864 occurred the first baptism, that of a man who had been the teacher of a missionary. Two years later there were baptized an official of high rank with two of his relatives—their study of Christianity having come from the desire to know the contents of a Bible which they had found floating on the water, where it had probably been dropped from some foreign ship.

In 1865 it was discovered that many descendants of the Roman Catholic Christians still adhered to their faith. Several thousand were arrested and banished from their homes. The representatives of foreign governments at once protested against the persecution and were told by the Japanese officials: “Our Government rests upon the Shinto faith, which teaches the divinity of the Mikado. Christianity tends to dispel that belief; hence the Government has resolved to resist its propagation as it would resist the advance of an invading army.” The persecution extended to those who were becoming interested in Christianity as taught by Protestant missionaries, and several persons were thrown into prison, where at least one of them died.

Up to the spring of 1872 only ten converts had been baptized by the Protestant missionaries. In March of that year the rite was administered in Yokohama to nine others, who, with two previously baptized, were organized into what, without taking any denominational name, was called “The Church of Christ in Japan.” In addition to the Roman Catholics and Protestants, a few persons had at this time been baptized in connection with the Russo-Greek Church.

THE PERIOD OF RAPID GROWTH, 1873-1889

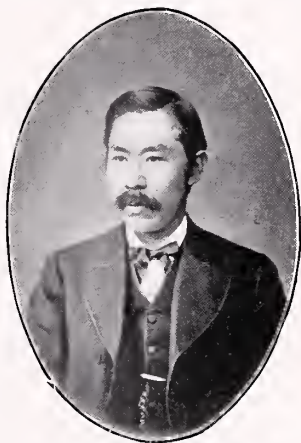
In 1873 the edicts against Christianity were taken down. Though the laws themselves were not repealed, it was evident that the Government would not enforce them. During the new era then commencing, there was a great desire to adopt western customs and ideas. Railroads, machinery and other material products of Occidental civilization were in demand. Christianity, as the religion of the West, was thought worthy of investigation. Large audiences listened to its proclamation.

**Eager
Interest**

Young men and women flocked in increasing numbers to Christian schools. After graduation many of them became earnest and effective pastors or evangelists. Bibles and other Christian books found a ready sale. There were large accessions to the churches. Many of the local churches were self-supporting; and there were also generous contributions for evangelistic, educational and philanthropic purposes. The growth in all directions was so rapid that it began to be said, even by those who hated Christianity, that probably by the end of the century it

would be the predominant religion of the land. The churches of America and England, encouraged by the glad news coming from Japan, sent forth new missionaries and large contributions for the enlargement of the work. It was during these years that Dr Joseph Hardy Neesima did his great work of education and evangelization, largely at Kyoto.

These years were not without their trials. There were many who bitterly opposed the advance of Christianity.



JOSEPH HARDY NEESIMA, LL.D.

(Also picture, at a later period,
on the front cover.)

Buddhism was aroused to unwonted activity and strove to keep its followers from going over to the new faith. Those who did so met with persecution from relatives and neighbors. Many persons were held back by fear of losing trade or official position. The movements of the missionaries were hampered by regulations that prevented residence in the interior, except as employed by Japanese, and sometimes it was difficult to procure passports for travel. The high pressure at which the work was carried on and the numerous perplexities that arose in adjusting the relations between the missionaries and the Japanese Christians caused a severe nervous strain that led to many failures in health. In retrospect, however, these trials to a great extent fade from sight, while the period is remembered as one of great opportunities, of rapid growth and of high hopes.

General View The statistics of Protestant missions for 1888 showed 249 churches with a membership of 25,514, the number of adults baptized

Results during the year covered by the reports being 6,959. The Roman Catholics reported for the same year a population of 39,298. The Russo-Greek Church at that time probably numbered not far from 16,000 believers.



OUR CHURCH AT NAGOYA,
BUILT IN 1889

THE PERIOD OF DROUGHT, 1890-1900

The movement in favor of Christianity reached its height about 1888 or 1889 and was followed by a sudden reaction. This was in part owing to political events, especially to the

irritation felt by the Japanese against foreign nations because of the failure to obtain a revision of the treaties.

Conservatives used the opportunity to arouse a strong nationalistic spirit. Christianity, which had shared in

Reaction, the favor shown to western ideas, now became
Controversy, the object of bitter attacks. People were less ready

Decline to listen to preaching, the number of pupils in

Christian schools rapidly decreased, there were fewer additions to the churches and the faith of many persons grew cold. Hitherto there had been but little doctrinal discussion; but the Unitarians of America, who had recently entered the field, made it a large part of their work to send controversial publications to evangelists and other educated Christians. The liberal missionaries from Germany, though less destructive, gained considerable influence. Moreover, the theological discussions of Europe and America were followed with interest by those who could read English or German. The fondness of the Japanese for novelty, their tendency to reject supernaturalism and a desire to show their independence of the missionaries made the preachers more ready to accept and proclaim strange doctrines. Much was said about the necessity of having the churches put away dogmas and customs that had come from foreign lands in order that there might be a Japanese Christianity. Theological unrest led to spiritual decline and relaxation of evangelistic efforts.

The growth of the commercial spirit also retarded the advance of the churches. Especially after the war with China, in 1894-5, there was a great expansion of trade. The

Commercial- thoughts of the people were not easily turned to
ism religious subjects. Even among the preachers

the evil influence was felt, so that many who had been chilled by rationalism and ultra-nationalism gave up the ministry to engage in trade.

Nevertheless, this period of reaction was not without some encouraging features. The new Constitution of 1889 had granted religious freedom. Though the spirit of this concession was often violated, especially in military and

educational circles, such infringements met with popular disapproval and at length became less frequent. During the war with China permission was given for distributing the Scriptures among soldiers, and Christian workers were allowed to accompany the army. Revised treaties made it possible after 1899 for missionaries to travel and reside in any part of the empire.

**Brighter
Features**

While the faith of many Christians became cold, that of others became stronger and more intelligent, as they saw how necessary it was for them to cling to a divine Saviour.



GIRLS' SCHOOL, HAKODATE, GRADUATING CLASS

Christians became recognized as leaders in charitable and reformatory efforts. Even during the darkest time, the number of Christians was slowly increasing.

The statistics for 1900 show 538 Protestant churches with 42,451 members. The adult baptisms for the year were

3,139. The Roman Catholics for the same year

**Statistical
Showing**

reported 54,602 adherents and the Russo-Greek Church 25,994. In these numbers are included children, as is not the case with the reports of

most of the Protestant bodies.

THE PERIOD OF FRESH PROMISE WITH THE NEW CENTURY

What is to be the designation of the new era that has just commenced with the opening century it is too early to say, but there is reason to hope that God is about to do great things for us which shall make us glad. Apparently the reaction has spent its force. There is among the Christians an earnest desire for enlargement. In 1901 the Japanese churches united with the missionaries in a Twentieth Century Forward Movement. Evangelistic services were held in all parts of the country. Denominational names were forgotten, as nearly all the churches united their prayers and efforts for the salvation of men. Preaching has become more spiritual and personal. The preaching places are crowded. Tracts are widely distributed. The Scriptures are having a large sale. Thousands of persons have signed cards on which they declare their desire to receive instruction. Many have already decided to follow Christ. Some of them have been received into the churches. It is as yet impossible to tell to what this work will grow; but it is evidently the Lord's work and it is wonderful in our eyes. May God grant that hereafter this era may be known as a Period of Blessed Fruition!



REV. DAVID S. SPENCER

THE METHODIST EPISCOPAL MISSION

The treaty negotiated by Commodore Perry between the United States and Japan was ratified in 1854. Between

this date and that of the beginning of the Japan Mission of the Methodist Episcopal Church, in the latter half of the year 1873, Methodist Episcopal Missions were founded in India, Switzerland, Denmark, Bulgaria, Italy

Why the Start and Mexico. The older mission fields of the
was Delayed Church, together with those named, were rapidly expanding during these two decades

This will explain the lateness of the beginning of our work in Japan.

The Rev. Robert Samuel Maclay, D.D., one of our first missionaries to China,

Dr. Maclay was the
Superintendent leader in founding this mission.

His attention and heart were first drawn to Japan, August 9, 1853, by Commodore M. C. Perry, who that day returned with his squadron from Japan to Hongkong harbor and announced his successful commencement of negotiations for opening Japan to the world. Before the departure of Dr. Maclay from



DR. JOHN C. DAVISON

China in 1871, the Foochow Mission forwarded to our Missionary Society an appeal for the establishment of a Mission in Japan. In 1872 Dr. Maclay made strong appeals through our Church papers for funds with which to open this work, and in the following November the General Missionary Committee took the first step toward establishing a Mission in Japan by appropriating \$25,000 for that purpose. Bishop Jesse T. Peck at once appointed Dr.

Four Other Maclay Superintendent of the Japan Mission, and
Pioneers the Revs. John C. Davison, Julius Soper and Mer

riam C. Harris were appointed a little later. The Rev. Irvin H. Correll, originally appointed to China, and at Yokohama *en route* thereto, was transferred by Bishop Harris to this Mission. By August 8, 1873, all these missionaries with their wives, together with Bishop Harris, Dr. John P. Newman and wife, Dr. James W. Waugh of our Indian Mis-

Mission sion, Dr. Ross C. Houghton of the Northern New
Organized York Conference, and Dr. William A. Spencer of the Central Illinois Conference, had reached Yokohama, and on that evening the Mission was organized by Bishop Harris, at the residence of Dr. Maclay, 60 Bluff, Yokohama. The Rev. Geo. Cochran, D.D., and D. MacDonald, M.D., of the Canada Methodist Mission, were present at this first meeting, and with other visiting brethren spoke warm fraternal greetings.

At this meeting these Methodist leaders proceeded to map out "four old-fashioned Methodist circuits; the first and second to be called the Yokohama and Yedo (Tokyo) circuits, together with other portions of the island of Nippon (Hondo) on which these cities are situated, as we may be able to occupy. The third to be called the Hakodate circuit, embracing the city of Hakodate and such other portions of the island of Yezo (Hokkaido), on which it is situated, as we may be able to cultivate. The fourth to be called the Nagasaki circuit, comprising the city of Nagasaki and such other portions of the island of Kyushu, on which it is situated, as we may be able to occupy."

The Field In other words, with characteristic Methodist faith,
Occupied these missionary fathers proposed to preëempt for Methodism the three largest islands of the Japanese Empire, containing then a population of about 30,000,000, their outside stations being 1,300 miles apart, and the extremes of territory distant from each other nearly 2,000 miles. Dr. Maclay and Mr. Correll located in Yokohama, Mr. Soper in Tokyo, Mr. Davison in Nagasaki and Mr. Harris in Hakodate, so that by the end of January, 1874, our pioneers had planted themselves in the four quarters of the empire.

True to their history, the noble women of our Church saw their opportunity, and the steamer of October 28th, 1874, brought Miss Dora E. Schoonmaker (now Mrs. Prof. Henry M.

Woman's Soper of Chicago) as the first representative to
Work Begun Japan of the Woman's Foreign Missionary Society. In November Miss Schoonmaker opened her school of a dozen boys and girls in Tokyo, and amusing and instructive stories are told of the difficulty of getting students to attend it, owing to the prejudices of the people against Christianity.

Our first Methodist converts were Mr. and Mrs. Kichi, baptized by Mr. Correll in his own house, 217 Bluff, Yokohama, October 4, 1874. The Rev. John Ing and his wife, previously engaged in our mission work in

First Converts China, entered upon successful educational
and Young work at Hirosaki, in the northern part of Hon
Men Won do, toward the close of 1874. June 5, 1875, he baptized fourteen young men, all students except one, while eight others were preparatory candidates for baptism.

On January 3, 1875, Mr. Soper baptized Mr. Sen Tsuda and wife in the missionary residence, Tsukiji, Tokyo, the first converts of our Church in the capital. On the same

Early Work day he for the first time administered the sacra-
in Tokyo ment of the Lord's supper in Japanese, and on the 17th of the same month opened services in the house of Mr. Furukawa, Kudan, Tokyo, out of

which grew our prosperous Kudan Church. The Church at Mita, known as the Draper Memorial Church, is likewise the outgrowth of services begun by him at the house of Mr. Tsuda in May. The new mission residence in Tsukiji was occupied in October.

Our first Church in Yokohama stood on lot 224 Bluff, and was bought in an unfinished condition of Mr. Jonathan Goble, a Baptist missionary, the reputed inventor of the jinrikisha, and previously one of the sailors who

Yokohama, came with Commodore Perry. This was also our
Nagasaki, first Church in Japan, and in it two of our first
Hakodate ministers, Sogo Matsumoto and Tenju Kawamura,

first heard, soon after its opening, the preaching of the gospel by Dr. Maclay, and were led to Christ, though they could not understand the words of the speaker. Matsumoto became our first native Presiding Elder. The Church in Nagasaki, built on the historic Deshima (outer island), where the government of two centuries before had hemmed in the Dutch settlement and factory, was completed by the end of the year, and in Hakodate also Mr. Harris had secured a Church location and was carrying on regular services, and had baptisms; so that within about two years of the organization of this Mission, the Church had been securely planted in each of the stations chosen, and, spreading out from these centers, its work has gone on steadily increasing to this day.

During the first period of two years of pioneer planting of the Mission the expected reinforcements did not come, the financial depression, beginning in the United States in

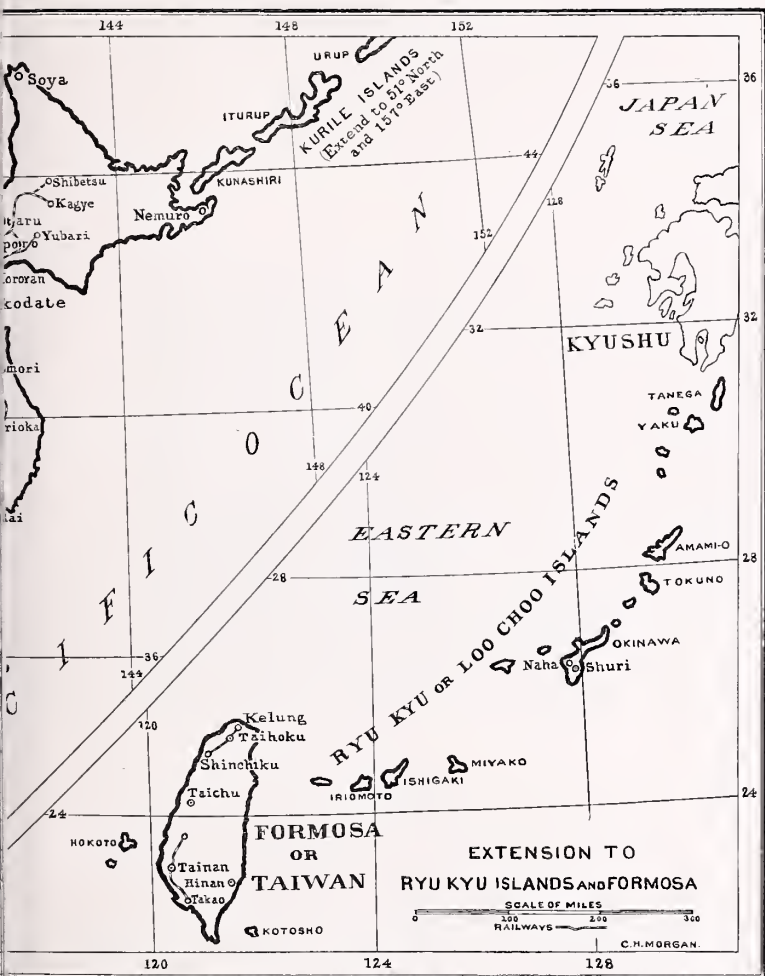


LADIES ENTERING A JINRIKISHA

Opening of 1874, having hindered the enlargement of the work; but in the period now opening the much-needed help began to appear. New school enterprises were established, publishing interests began to receive attention, and touring became common. The year 1875-6 is also marked by the organizing of Church classes, and the beginning of love feasts, and quarterly meetings and conferences.

A prominent distinction between this and the previous period lies in the fact that this year, for the first, our Japanese pastors and teachers began to take part in the Annual Meeting, and in all our history one of our strong





Fraternal Place of Native Workers points has been in bringing these Japanese ministers into deliberations and equal ecclesiastical rights with ourselves just as fast as they were able. By so doing we have avoided many of the difficulties which have rent the Missions of other denominations.

In January, 1877, the new school for girls and the new church in Tsukiji were occupied. Our first Methodist hymnal, translated or written originally by Mr. Davison,

Expansion of the Work came into existence in July, and contained 27

hymns and doxologies, while our book now carries 440 numbers. The baptism by Mr. Harris, in August, of twelve students of the Agricultural College in Sapporo opened our work in that great city of the north.

The Rev. John Ing, who at the request of the Mission was transferred from the China Mission and became a member of the Japan Mission in 1876, continued to have large suc-

cess in reaching young men at Hirosaki. Under his direction five of his students came to the United States in 1877-78, to pursue courses of study at what is now DePauw University, Indiana, the forerunners of many others who have sought in America the full equipment for their later labors in their native land.

The Rev. W. C. Davidson and wife joined the Mission at the end of 1877, the first regular reinforcements sent out. In the eight years before the organizing of the Mis-



REV. GIDEON F. DRAPER

sion into a Conference there was a gradual increase of the force of missionaries from America, both on the part of the Parent Board and the Woman's Foreign Missionary Society.

Reinforcements Among those who went out in those years and are still associated with the Mission, are the
Gradual Revs. Gideon F. Draper, Charles Bishop and

David S. Spencer,* each of whom, as presiding elder, had charge of a District in the Japan Conference in 1902. The name of the Rev.

Milton S. Vail, who inaugurated the higher educational work of the Mission in 1879, should be joined with the foregoing.

In the work of the Woman's Foreign Missionary Society, Miss Schoonmaker

Additions to the was first reinforced
Women Workers by Miss
O l i v e

Whiting in September, 1876, and in November, 1879, by Miss Elizabeth Russell and Miss Jennie M. Gheer. Others came into the field before the organizing of the Conference, and of these there were still enrolled in the Mission forces in 1902 Miss Russell

and Miss Gheer, and Misses Minnie S. Hampton, Matilda A. Spencer and Rebecca J. Watson. The wives of the missionaries, known as "assistant missionaries," have also given devoted service in every part of the Mission.

As Christianity became more widely known, there came invitations from prominent interior towns asking that Chris-

* The references to Mr. Spencer are added by the editor of the booklets.



MISS ELIZABETH
RUSSELL

MISS JENNIE
M. GHEER

tian work be opened in them, and from that day our Mission has never been able to keep up with the demands of the work. The visit of Bishop Wiley to our Mission in February, 1878, and for two months following was productive of incalculable good. He remained to his death our firm friend and supporter.

Bishop Wiley's Influence It was through his leadership that the theological school was opened in Yokohama, and his advocacy of our work at home gave us renewed strength.

The year 1879 has been called in our Mission "a year of disaster and growth." The membership almost doubled; self-support quadrupled; and new churches were organized in important centers. The Japan Conference Seminary was opened at 221 Bluff, Yokohama, October 1st, and Dr. John F. Goucher gave \$10,000 to encourage this particular line of work, and the girls' school in Nagasaki was opened in December.

The Year of Disaster and Growth Death first entered our Mission ranks this year, in the removal of the little daughter of Mr. and Mrs. Harris, then in the departure of Miss Higgins, after but eight months of service with us, and finally in the taking of Mrs. Dr. Maclay after twenty-nine years of missionary toil. Nor were these losses the only cause for sadness. On December 7th our Church and school buildings in Hakodate were destroyed by fire, and on the 26th our entire property in Tsukiji—school, church, residences—was consumed in a great conflagration which swept a large section of the city. Our missionaries there lost all, and must have suffered intensely but for the kindness of friends, Japanese and foreign, who came to their immediate relief.

Naturally the next year was largely spent in recovering the ground lost by these disastrous fires. Overwork broke down some of our missionaries, and though reinforcements came, they were never sufficient to meet the needs of the work. On August 28, 1881, Bishop Bowman ordained to the office of deacon S. Kurimura, B. Onuki, E. Aibara, K. Asuga, T. Kikuchi and S. Abe, the first natives converted

in our own Church to receive ordination, as the Rev. Y. Honda, mentioned above, was converted in the Dutch Reformed Church, and ordained by Bishop Wiley in 1878.

After the year 1881 our publishing work assumed new interest, and the Berean Sunday school lessons began to be regularly translated and published in Japanese, the same now being issued by our publishing house for nearly all the Protestant Sunday schools in Japan.



GIRLS' SEMINARY, NAGASAKI (Upper building.)

Day schools now began to grow in numbers and importance. Of more advanced schools, Cobleigh Seminary at Nagasaki, now called Chinzei Gakkwan, and the rebuilt girls' school at Tsukiji were opened in 1881, and the new buildings for Kwasui Jo Gakko, or Girls' Seminary, at Nagasaki, were dedicated May 29, 1882, when Joseph Cook delivered the address.

Among the principals of the Chinzei School may be named the Revs. Carrol S. Long, William C. Kitchin, Charles

Chinzei Seminary Bishop, David S. Spencer, Herbert B. Johnson and Epperson R. Fulkerson. Few institutions in the Mission history of the Church have been more fruitful in spiritual results. The school at Hirosaki, while not officially a part of our educational plan, exerted a powerful influence in the training of Christian young men, through the years of service there, as teachers, of the

Hirosaki School Rev. John Ing, Mrs. Ing, and the native principal, the Rev. Y. Honda. Not less than sixteen preachers of the gospel have gone out from Hirosaki, of whom some have been among the most valuable pastors of the Japan Mission.

Through the generosity of Dr. Goucher of Baltimore plans had been made for the founding of a Methodist College in Tokyo, and through the gift of Mrs. Philander Smith, the theological school, known as the Philander Smith

The Tokyo Center Biblical Institute, was established. On January 1, 1883, the money was paid over which gave us possession of our splendid property of about twenty-five acres at Aoyama, or "Green Mountain," the beautiful suburb of Tokyo, than which location no Mission of our Church has a better. The Theological School was removed from Yokohama and became a part of the Aoyama plant, the Training School for Bible Women taking the property thus vacated. Later the Tsukiji girls' school was also removed to Aoyama, where we now have a College, a Middle School, a Theological School, a Seminary for girls, and an Industrial School for women. Among the most helpful instructors in this educational center have

Principal Teachers at Tokyo been the Revs. Charles Bishop, Gideon F. Draper, David S. Spencer, John O. Spencer, Herbert B. Johnson, Benjamin Chappell, and Miss Jennie S. Vail, beside a long list of native teachers, and the service of the able President, Dr. Y. Honda, beginning in 1897. The veteran missionary, Dr. Julius Soper, as professor, and in recent years, dean of the Biblical Institute, has been a constant pillar of strength.

Marked success has attended the educational and training work of the Woman's Foreign Missionary Society in



ANGLO-JAPANESE COLLEGE, AOYAMA, TOKYO

1. Miss Jennie S. Vail. 2. Dr. Julius Soper. 3. Prof. Saito. 4. Prof. T. Yamada. 5. Rev. Benjamin Chappell.
6. Rev. Alton M. Brooks. 7. Mrs. Brooks. 8. President Y. Honda. 9. Dr. M. Ishizaka.
10. Prof. S. Wada. 11. Dr. E. Asada.

Schools in the Japan. In addition to the institutions already mentioned, the Caroline Wright Memorial School at Hakodate, in the north, and those at Nagoya in the center, and Fukuoka in the southern field, have a record of eminent efficiency.

Woman's Work Revivals appeared in all parts of the field in 1883, and were confined to no denomination. The number of converts in Japan, in this one year alone, about equaled the entire number converted during the first twenty years of **First Great** mission work. Wonderful demonstrations of **Revival** power were manifest. There appears no human connection between the revivals in central and those of southern Japan. The greatest results were in our schools. More than half our students were converted, twenty-seven in one school in one night. The spiritual uplift given to our work by this gracious revival has never lost its effect.

This year also we graduated our first theological class, T. Doi, H. Hirana, T. Yamada and H. Yamaka, a **Native** noble quartet; and a second class of native preachers **Ministry** received ordination, a wonderful showing for the first ten years of mission work in a field new to Christian truth.

Perhaps in no other way did the great revival of 1883-4 show its genuineness more clearly than in the strength which it at once gave to the movement toward **Self-support** self-support, which had already started among the churches of our Mission, and has steadily grown to the present time.

These movements formed the fitting preparation for the organization of the Japan Mission into an Annual Conference in August, 1884. Including probationary **Japan Conference** members, the Conference had 13 foreign missionary members, and 19 native preachers. **Organized** The Woman's Foreign Missionary Society had 12 representatives on the field. There were 907 members of the Church, 241 probationers, and 1,203 Sunday school scholars.

A third period covers the history of the Mission from its organization into an Annual Conference in 1884 to the present time. The work of the first period fixed the Mission's geographical boundaries; that of the second the lines of our work. The third period has been one of stern contest, solid if not rapid progress, and, on the whole, most remarkable results. It is a source of satisfaction that our Church has been able to contribute largely toward the salvation of the people, and the bringing about of those changes which are putting Japan more and more in line with Christian thought and civilized progress.

The Third
Period



CHINZEI SEMINARY, NAGASAKI
Faculty and Students, 1898. *F.* Principal Fulkerson.

Dr. R. S. Maclay came to the United States in 1888 as a delegate to the General Conference, and after careful consideration decided to accept the position which was tendered him of dean of the Maclay College of Theology at San Bernardino, California. With deep regret he sent by letter to the Japan Conference

Dr. Maclay's
Retirement

the announcement of the conclusion of his long term of service in that field. The Conference, feeling equal sorrow at parting with one who had been so true a leader, in its

resolutions reviewed the fifteen years, from Results at Close the beginning of the Mission in 1873 to the of His Superin- fifth session of the Japan Conference, August, tendency 1888, covering the period of Dr. Maclay's work.

The number of Church members was 2,854, with 849 probationers. There were 20 missionaries, 19 assistant missionaries, and 38 native preachers. The Woman's Foreign Missionary Society had 12 foreign missionaries and 22 native workers. The foreign teachers numbered 16 and the native teachers 44. There were 77 Sunday schools with 4,198 scholars, and 17 high schools and other day schools with 1,798 pupils.

The Mission gained 884 full members in 1887-8, but showed a decrease of 108 full members in 1888-9, which reveals the line of transition to the years of relative opposition to Mission work from 1889 to 1900. Yet

The Check, our workers met this serious crisis arising and Slow but from the new conditions with steadfast faith Steady Gains and heroic endeavor, and every year since 1889 has, on the whole, indicated an advance, although the increase was much slower during the second fifteen years than during the first fifteen in the history of the Mission.

The popular schools and organizations known as "Gospel Societies" form a special and peculiar feature of our work in Japan during this period. They supply in large degree the helpful agencies for young men that are offered

"Gospel Societies" by the Young Men's Christian Association, such as night classes, lectures, reading-room and library, brief chapel exercises, and social and evangelistic meetings. The first society was started in Tokyo in 1885, and has largely reached as students the sons and apprentices of merchants, bank and government clerks, and other young men in business circles. A number of these are converted year by year, while all come under strong religious

influences. Other Gospel Societies have done a similar work for young men in Yokohama and Hirosaki.

In 1898, at the twenty-fifth anniversary of our work in Japan, the southern portion of the Empire, including the island of Kyushu, the Loo Choo (Ryu Kyu) group and Formosa, was constituted the territory of the South Japan Conference, which held its first session at Nagasaki, March, 1899. There were 4 foreign missionaries and 17 native preachers, 8 foreign and 11 native workers in the Woman's work, and 703 Church members and 295 probationers. Bishop Earl Cranston presided, and the new Conference entered on its course with remarkably complete organization of its boards. In no part of the Empire have more rapid material developments taken place than in northern Kyushu during recent years. Railways, new coal mines, iron and steel plants, great government piers, and yards turning out large ocean-going steamships have made this section of the South Japan Conference a busy hive of industry. Our Churches and workers have nobly measured



WOMAN WORSHIPING TREE,
LOO CHOO ISLANDS

up to these conditions and opportunities. With no less alertness they have kept in view the extension of their operations through the length of the Loo Choo Islands and through Formosa, which was added to Japan's possessions at the close of her war with China. In 1903 the Rev. K. Murai began his fourth year as missionary pastor in the Loo Choo Islands, where he has labored with great zeal, and three Bible women were at work in that needy field.

The publishing work of the Mission has continued to extend its range during the period now under review. In 1891 the "Gokyo" or "Christian Advocate" was started, in the publication

Growth of the Publishing Work of which the Mission of the Methodist

Church of Canada, the Methodist Episcopal Church, South, and the Methodist Protestant Church (since withdrawn), united with our Mission.

With the opening of the new century the output of our Japan Mission press has shown a marked increase under the efficient direction of Mr. James L.

Cowen, publishing agent. Better facilities are greatly needed in this work, and in 1903 the Rev. T. Ukai, then in his eighth year as the able pastor of what has become the Central Church of Tokyo, came to the United States to secure funds which would make possible the erection of a building for the Central Church and Publishing House.

In the year 1886 Dr. Harris was transferred to the United States to take charge of the Japanese work on the Pacific coast, where his leadership has been most successful. In



REV. JOHN W. WADMAN



ANGLO-JAPANESE TRAINING SCHOOL, SAN FRANCISCO, CALIFORNIA
 Teachers and Graduating Class, 1903. Dr. M. C. Harris in center, Prof. Milton S. Vail to his left, Miss Gray to his right.

1898 he revisited Japan and was received with great honor not only by our Mission forces everywhere, but by many public men, in recognition of his distinguished services in uplifting Japan. At the close of our survey (1903),

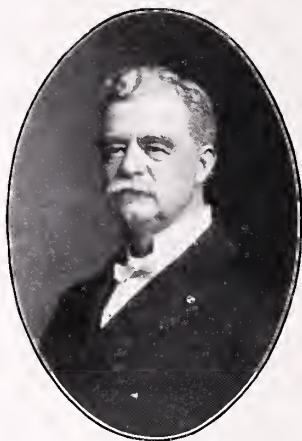
Position of Dr. Soper remains the Nestor of the Japan Con-
Pioneers ference, and Dr. Davison of the South Japan Con-
and Others ference. In the former body should be mentioned, in addition to those whose names have already appeared, as able missionaries with an extended term of service, the Rev. John W. Wadman, Presiding Elder of Hakodate District; the Rev. Charles W. Huett, Presiding Elder of Sapporo District, and the Rev. Joseph G. Cleveland, late Presiding Elder of Sendai District, who was called from labor to reward August 9, 1903; and in the latter body, the Rev. Henry B. Schwartz, Presiding Elder of the Southern District.

The Presidency of Bishop David H. Moore at the sessions of both the Japan Conferences for the

Work of three years,
Bishop Moore 1901-3, was marked by sym-

pathetic attention to the needs of the entire work, such as has made his continuous service in China, Korea and Japan of great value to our missionary operations in all Eastern Asia. Chapters of the Epworth League began to be organized in Japan in 1891-2, and while a large number have at no time existed, the organization has fully commended itself as a means of strength and usefulness among the young people of our churches, and has received the constant approval of the missionaries and native pastors.

The Epworth
League



BISHOP DAVID H. MOORE

The Japan Mission has, throughout its history, been active in promoting reforms, and its influence has been powerful in the organized fight against intemperance and impurity which is still going forward. Our doctrines, too, have their relation to our history. Even our co-workers in other churches have come to acknowledge our Methodist doctrines as the anchor to Japanese Protestant Christianity. In the great Twentieth Century Movement now in progress in Japan our men are easily leaders, and are everywhere in demand. Our forces in this "Land of the Rising Sun" clearly discern that the next quarter of a century will have an immeasurable importance, as they stand

Reforms and face to face with the vast indifference to
Future Outlook Christianity of the new Nationalism, the keen opposition of an aroused Buddhism, and the insidious attractions of Materialism. But they are encouraged also by the repeated waves of regenerating power that have been witnessed in the great revivals of 1884, 1888 and 1901, and in the steady progress of all the forces of a saving gospel. What they need and grandly deserve are reinforcements of missionaries and money, for in saving Japan they are preparing the coming teacher and guide of all Eastern Asia. We should at once have ten more missionaries and money to support them. The demand for workers is very great. The nation is ripe for the gospel. Now is the time to strike. God is moving the whole people, and all classes. May our great home Church comprehend its privileges at this time and help us to save this land.

The combined statistics of the two Conferences give the following results for 1902: 20 foreign missionaries,
Concluding 16 assistant missionaries, 91 native preachers, 31
Summary missionaries of the Woman's Board and 57 native workers, 4,367 Church members, 2,194 probationers, 145 Sunday schools, and 6,844 Sunday school scholars.

OUTSTANDING FACTS

In addition to their direct soul-saving results, the following may be noted as some of the practical outworkings of present-day missions in Japan.

TRIUMPH OF THE ANTI-BROTHEL MOVEMENT

Rev. U. G. Murphy, reading his daily paper for practice in colloquial Japanese, came across several accounts of girls fleeing from houses of shame only to be returned by the police. "Why need this be?" was the thought

**Evil Fetters
Broken**

which finally wrought itself into heroic action.

Only a man filled with divine love and courage could have fought to the bitter end the good fight which has ended in such a victory—the recognition on the part of the Government that the scarlet woman may, at will, go free—for up to this time she was really in a hopeless form of barbarous slavery. Though he was continually hounded by an angry mob and confronted by difficulties



METHODIST PUBLISHING HOUSE, TOKYO

innumerable, this man, inspired by a Christlike purpose, carried his test case to the higher courts. The newspapers of the land and a pamphlet from the powerful pen of Mr. Tukuzawa appealed to the country to wipe off this gigantic shame. After the Department of Justice had sustained the local courts the Home Department declared that the girls could not be detained for debt and a great victory was won.

But how should these poor souls know of the possibility of escape? The Salvation Army prepared a home, then with tracts, trumpet and song marched into the very center of the sinful quarter. The outcome was more

Freedom mobs and bloodshed, but the deed was done.

Proclaimed The good news was passed and the more courageous ones fled. One thousand five hundred in

Tokyo alone had found liberty by the end of 1900. Of the fifty-five thousand in all Japan five thousand have already abandoned this life. In the homes established those who have escaped are received and taught that they may become whiter than snow through the blood of Him who said to a like outcast, "Go, and sin no more."

THE TEMPERANCE REFORM

The National Temperance League with thirty auxiliaries gives promise of being one of the great moral forces of this empire. Thousands of young men have signed the pledge and a right sentiment is being created. Through

Temperance the efforts of Mr. Nemoto, a most devoted Christian and a member of the Lower House, Parliament has passed a bill making tobacco smoking on the part of minors a legal offense.

CHRISTIAN LITERATURE AND THE CIRCULATION OF THE SCRIPTURES

Just thirty years ago the first tracts and portions of Scripture were printed from wooden blocks with the greatest secrecy. A man and his wife were thrown into prison for having a manuscript copy of Mark in their possession, he to find release in death! Only

Good Literature twenty years ago the opening of a shop for the

sale of the Scriptures called forth violent opposition in Nagasaki. Yet such is the change in public sentiment that eight years ago, at the time of the Japan-China war, official permission was granted for the circulation of the Scriptures in the army and navy. In 1900 the total circulation of the Bible and portions of the Bible is reported at 137,422 copies. The Rev. S. Snyder alone sold over 34,608 volumes. There is an increasing demand for English



MISSION SCHOOL FOR THE BLIND, HAKODATE

Testaments. The Tract Society alone circulated 512,266 tracts in the year 1899. The Methodist Publishing House reports having issued five million tracts in one year. There are eighty-five Christian journals in Japan.

CHRISTIAN CHARITIES

Rev. Mr. Pettee says : “ We would call attention to the fact not that Christianity has established a score of orphan-ages, three blind and three leper asylums, three rescue

Effect on the Nation homes, three prison-gate missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement and at least two hundred schools or classes for the poor, but that within a generation it has set the pace for all forms of practical benevolence and stirred a whole nation to take an interest in all that tends to elevate and purify society."

And still the needs are great. Dr. Taylor says: "Japan spends her treasure by the million on her army and navy that she may be classed as a military power among the nations of the earth, but compared with the Christian nations of the world for the well-being of her sick, the insane, the blind, the deaf and dumb and the leper, she doles out by the penny."

PRISONERS' RESCUE HOME

The Prisoners' Friend Mr. Hara, a gentleman of position and means, while serving a term in prison on account of utterances made in a political speech to which the Government took exception, was so impressed with the needs of the prisoners that since his release he has devoted all his time and means to rescue work among ex-convicts. When, at the time of the Empress Dowager's death, a hundred prisoners received a reprieve, Mr. Hara met them at the station with jinrikishas, took them to his home and cared for them until they were able to care for themselves. No wonder the mothers of these befriended ones place Mr. Hara's photograph on their god-shelf and worship him as their sons' only savior!

' BRIGHT OUTLOOK FOR CHRISTIAN EDUCATION

The Danger The regulation of the Department of Education two years ago forbidding religious instruction in schools receiving Government recognition threatened to be a deathblow to our mission schools. We could hardly expect students to come to us if upon graduation most of the avenues leading to a livelihood and usefulness were to be closed to them. We relinquished our privileges, lost a great number of students, but kept Christ.



FACULTY, GIRLS' SCHOOL, HIROSAKI

The expression of public opinion was so strong that within two years of the issuing of this regulation the Department of Education removed the destructive stricture and Christian schools are enjoying greater privileges than ever before. With fuller religious privileges we have the former privilege of the admission of our academic graduates to the Government higher institutions under the same conditions as the graduates from Government academies. Our college graduates are granted without examination license to teach English in Government schools and our students are exempted from military conscription.

**Decision
Reversed**

According to Dr. Wainwright there are nineteen schools and colleges for young men under the various Protestant denominations, with a total attendance of 2,891, or an average of 150 each. Our Aoyama Academy and College had an enrollment of 191. The girls' schools, whose growth has not been interrupted by Government regulations, are enjoying the increasing

**Large School
Attendance**

popularity that comes from growing public confidence. Dormitories and class-rooms are full and applicants have to be turned away.

From all sides we hear that the crying need of Japan, in every department, is not of men of greater mental ability, but men of stronger moral conviction. These must be reared largely in Christian institutions. The great need of all these schools is endowment. Let those blessed with the fruits of their own moral integrity, a heritage of the Christian atmosphere in which they were born, endow these needy institutions, that they may offer to the youth of Japan educational advantages equal to those of the Government institutions, and train them to act nobly their part in the upbuilding of the nation.

The most impressive and encouraging fact of the mission work in Japan to-day is the outpouring of the Spirit in connection with the Twentieth Century Forward Movement, as described below. The unparalleled power in pulpit and pew, the eagerness of all classes to learn of the Crucified One, indicate the Revealer and Executive of the Lord of Hosts. This is the crowning result of a united effort on the part of His workers.

TWENTIETH CENTURY UNION EVANGELISTIC MOVEMENT

The Japan Evangelical Alliance devoted the opening year of the Twentieth Century to special effort for the spread of the Gospel in the empire. The name adopted for this new movement was Taikyo Dendo, "Great Uplifting Evangelization;" the watchword was, "Our Land for Christ," and the motto, "Not by might, nor by power, but by my spirit, saith the Lord." In October of 1900 the committee conferred with the General Conference of Foreign Missionaries, then in session in the city of Tokyo,

seeking its co-operation. The Conference heartily endorsed the movement, and appointed an advisory committee.

Early in 1901 special union meetings were held in different parts of the empire, with more or less favorable results. Special efforts were put forth also by individual missions.

Preliminary Meetings Meetings were held in all the churches of the Tokyo District of the Methodist Episcopal Church, under the leadership of the Rev. D. S. Spencer, Presiding Elder, during the first three months of the year, about 100 persons being converted. These various efforts were but the beginning, the drops before the coming showers.

Commencing with the 12th of May the movement took a more definite shape. For seven weeks a series of union meetings, nearly all the Protestant churches uniting, were held in

The Main Series turn in five sections of Tokyo, the

wards of the city being divided into five groups. During these seven weeks there was a remarkable outpouring of

the Divine Spirit. Nothing like it has been seen since 1888. Churches were aroused to renewed activity, the faith of the Christians was greatly quickened, and hundreds were led to become inquirers and seekers after the truth—not a few making a confession of faith and joining some Christian church.

During this wonderful work of grace, in Tokyo alone over five thousand became inquirers and converts. Night after night the churches were crowded, some literally packed, with earnest and intelligent listeners. All

Notable Features the missionaries, pastors, helpers and church members were led to feel that nothing of a spiritual or



LOTUS POND, UYENO PARK, TOKYO

moral nature is impossible. God became a reality as never before. The influence of these Tokyo meetings was felt in the empire, far and wide. Meetings with excellent results have been held in all the large centers, and have reached out to most isolated districts.

The Methodist Episcopal churches of Tokyo had a large share of the fruitage of this blessed work, there being from twenty to five hundred inquirers and converts in our seven churches. The pastors and Bible women earnestly followed up and instructed these new converts. Many of them were young men, students in government and private schools. In some sections of the city many of the settled and resident classes were reached and influenced. In one Congregational church over sixty persons from families in the vicinity were baptized and received into church fellowship.

The Japanese leaders in this movement were the Rev. Messrs. Ukai (Methodist Episcopal), Tamara (Presbyterian), Nakano (Evangelical Association), Kozaki (Congregational), Honda (Methodist Episcopal), and Fukuda (Presbyterian). A number of laymen took an active part, and added no little to the success of the movement, of whom were the Hon. Taro Ando, formerly Consul-General to Hawaii; the Hon. Sho Nemoto, member of the Lower House of the Imperial Diet, and the Hon. Mr. Kataoka, President of the Lower House. The two former are Methodists and the latter a Presbyterian. The missionaries as a body heartily co-operated with the movement, working with the Japanese brethren without thought of national distinctions.

The spirit of unity and fraternity was beautifully and strikingly manifested. Denominational lines and sectarian feeling were entirely banished, this spirit of cordial unity being one of the secrets of the mighty power manifest. "The union of the Christians in this national movement," as one well says, "has deeply impressed the public mind with the strength, unity and courage of the Christian Church, and removed many doubts."

The methods of the work are full of interest. A union prayer service was held daily, in the afternoon, at which reports were given of the work the night previous. These prayer services were centers of power and seasons of great blessing. At one of these services, held in the Ginza Methodist Episcopal Church, there were by actual count over 700 present. From these prayer services went forth bands of workers—singers, preachers and tract distributors—marching through the streets with banners flying. In this work the rank and file of Christians



UNION HYMN BOOK COMMITTEE

Representatives of five denominations. Book to be used by all Protestants.

joined—men, women and children—and especially students, both young men and women. On street corners and open spaces they sung Christian songs and proclaimed the truths of the Gospel, and invited all to come to the evening preaching services, distributing folders telling where these services would be held. At night in each church a sermon was preached, followed by an earnest exhortation. Then came

a season of prayer. An after meeting was also held, to which all interested in the Christian religion and desirous of learning about it, were cordially invited. At these after meetings inquirers and seekers were divided into small companies and a leader placed over each to counsel and instruct.

The Japanese pastors displayed commendable skill and a high degree of generalship in the management and conduct of meetings. Much unknown talent as leaders was brought to light and developed. This augurs well for the future of the Church in Japan—a future full of hope; for Christianity is fast becoming indigenous.

The following is a summary of the seven weeks' work in the city of Tokyo from May 12 to June 30, 1901. The city was divided into five districts or groups of churches, and the number of churches co-operating was 51. Of Japanese pastors and evangelists enlisted in the movement there were 62, and of foreign missionaries, 12. Twenty-seven evangelistic bands were formed, with an enrollment of 360 workers. A total of 913,510 pages of printed matter was distributed in the way of hand-bills, large posters, tracts, Testaments, portions of Scripture, and song leaflets. The attendance at prayer meetings was 11,626; at preaching services, 84,247; at wayside services, 10,000 (estimated); or a total of 105,873. The inquirers and converts were 5,207.

JAPAN'S APPEAL TO THE CHRISTIAN CHURCH

A statement of Japan's appeal to the hosts of the Christian Church must include the following reasons, among others, commanding attention to her claims as a mission field:

Because of the progress she has made. Fifty years ago Japan was a hermit nation sealed to the world, worn by the tread of centuries into grooves of life and thought deep as

Her Progress mountain canyons; her language, literature, philosophy and religion came from hoary China; millions of her people were serfs of the soil. To-day she stands among the powers of the world, meeting them in commerce and diplomacy, rivaling them in education, sharing their victories and commanding their respect.

Because of dangers resulting from her progress, her very transformation places her in the midst of gravest uncertainties. In one short generation she has taken her place among powers which have for centuries been makers of the world's history in that which is best in thought **Its Dangers** and achievement.

Recognized as their peer in equipment, power and ambition, she is a child in years. Unbalanced by experience, unbuttressed by precedent, unsettled in principle, if uncontrolled by reason and discretion her power may prove her doom.

Conscious of the growth she has made, she is possessed of a consuming desire to scale further the heights of influence and power, and has stood ready to adopt any expediency

Her Quest for the Secret of Strength apparently effective to this end. In turn the leaders of Japan conceived the strength of western nations to lie in their religions, their educational institutions, in their political institutions and their militarism, and they introduced them all. At last the opinion maintained that the source of power lay really in commercial activity, industrial progress and accumulation of wealth. Straightway the nation plunged with feverish haste into commercialism,



DAI BUTSU, KAMAKURA
Famous bronze image of Buddha.

which is to-day the prevailing and absorbing spirit. History is strewn with the wrecks of civilizations attempted upon such a basis.

Because of the growth of the Kingdom of God and extent of Christian influence. Possibly in no other country has the Church grown more rapidly or acquired a greater influence in one generation, and that when planted beside
Marvelous , religions which for centuries had woven themselves
Christian into the very fabric of national and individual
Growth life. Thirty-five years ago the first two Christians were baptized, and less than thirty years ago the first Protestant church was organized. To-day the baptized Protestant Christians number 42,000, and including the Roman Catholic and Greek churches a total of 123,000 adherents. The lives of many times that number are profoundly impressed and influenced with the Gospel of Christ. Christianity has obtained an influence out of all proportion to the number of its professed adherents. By recent legislation this new religion enjoys equal rights and protection before the law with those religions which for generations enjoyed its exclusive patronage. "The record of missions in Japan is the marvel of modern Church history."

Because of the vast unoccupied regions in the evangelization of the country. Encouraging as is the growth of the Church, broad as is the influence of Christian principles, the war of conquest has only begun. The oldest
Masses Yet missionaries agree that three-fourths, or
Unreached 30,000,000, of the people have not yet heard of Christ. Ninety-five cities of 10,000 population and over, and large country sections, have no resident missionary and many no native worker.

The most conservative students of the situation declare that Buddhism is doomed in Japan, but it is evident that it will die hard. Robert Speer, in his report on his visit to Japan in 1899, said, "In no other country did
Buddhist Buddhism seem to have the hold it had in Japan.
and Shinto Nowhere else were there such temples, so steadily
Strength thronged, so gloriously decorated, so filled with

idols so venerated." There are more than twice as many Buddhist temples and almost five times as many Shinto shrines and temples as there are Protestant Christians. For every Christian there are two Buddhist priests, and for every ordained Japanese minister there are three hundred and forty-six Buddhist priests.

The religions of the people are back of those evils which are imbedded in the life of the nation. The masses of the lower classes blindly follow the notoriously **Blind Followers** and confessedly immoral priesthood. The **and Skeptics** educated classes are breaking away, and many, knowing nothing better, are plunging into rationalism and skepticism. Between these two what a responsibility for the Church of Christ which bears the commission of Him who has "all power!"

Because of Japan's influence in the far East. Geographically she holds the key to the Orient and the isles of the Pacific. What is done in Japan will profoundly influence all the nations of eastern Asia. In her schools are students from Manchuria, Korea, China, Formosa and India. When the recent war-clouds gathered over China her Emperor appealed to the Emperor of Japan for help against the forces of the West. Japan's reply was, in substance, "You must turn toward the dawn or be lost in the darkness." To-day China welcomes with confidence the good offices of her little neighbor. Japan, unembarrassed by many of the essential differences in character and thought which



MARQUIS H. ITO
Leading Japanese Statesman

must be overcome when Occidental meets Oriental, can reach with comparative ease these eastern nations. And there is reason to believe that with the same aggressiveness which characterizes her people in other enterprises the Church in Japan will, as soon as her position permits, push the conquest for the Master of these neighboring peoples.

A nation plastic and responsive is receiving the impressions which are to mould its form and future. Japan to day presents a challenge to the Church. Recruits to our mission forces are demanded, and they must come from the ranks of the young people, where also is the larger army which must stand loyally

with consecrated means and with that mighty, irresistible volume of prayer which will open doors of opportunity, cast down walls of opposition, equip workers for service, and bring a rich fruition. If the Church will take advantage of this opportunity, it is safe to pledge Japan as "the grandest trophy of modern missions."



THE READING LESSON

LITERATURE

Recent and attractive books descriptive of Japan and of mission work in the Island Empire are *The Gist of Japan*, by R. B. Peery, \$1.25; *Japan and its Regeneration*, by Rev. Otis Cary, paper, 35 cents, net; cloth, 50 cents, net; *Handbook of Modern Japan*, by Ernest W. Clement (1903), \$1.40, net; *Rambles in Japan*, by Canon H. B. Tristram, \$2.00, and *From Far Formosa*, by G. L. Mackay, \$1.25. Very forceful biographies are *Verbeck of Japan*,* by W. E. Griffis, \$1.50, and *Life and Letters of Joseph Hardy Neesima*, \$2.00, by A. S. Hardy, or his career under the title, *A Maker of New Japan*, by Rev. J. D. Davis, \$1.00. Standard works for a deeper study of the country and people are *The Mikado's Empire*, by W. E. Griffis, 2 vols., \$4.00, *Japan*, by J. J. Rein, \$7.50, and *Evolution of the Japanese*, by S. L. Gulick, \$2.00 net. These and other mission books can be obtained, through the pastor, of the Methodist Book Concern.

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